



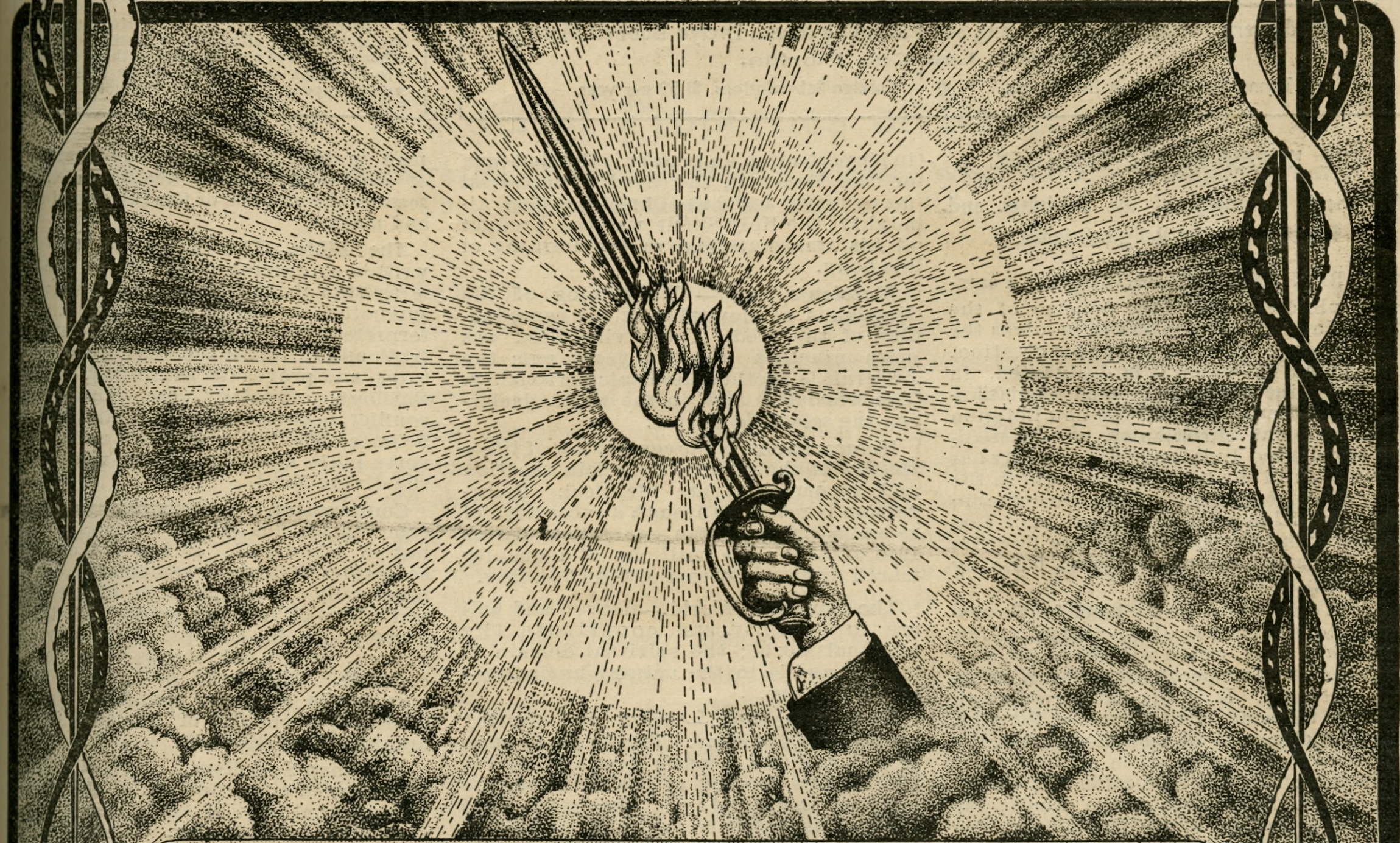
THE FLAMING SWORD

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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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BRIEF DIRECTORY

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xx. No. 15.

ESTERO, FLA., SEPTEMBER 18, 1906. A. K. 66.

Whole No. 676

The Wonderful Properties of Radium.

How Radium has Wrought Remarkable Changes in Modern Science; What Radium Really is; Wonders That may be Achieved by Means of It.

KORESH.

NO MAN WILL EVER UNDERSTAND the character and properties of radium, who approaches cautiously and doubtfully the great law of transmutation, the law of the cross, which constitutes the basis of the primitive Christian conception. The discovery, or rather the creation, of the substance called radium has done much to revolutionize the old chemical theory,—the delusion of a hundred years,—and to obliterate the confidence and confusion which have marked the progress of the scholastic hallucination and uncertainty that have revolved around the incomprehensible atom, which never had an existence but in the hallucinated imagination of densely befuddled and befogged brains. It has confirmed the physicist in his inscrutable wisdom, founded upon hypothesis, regarding the bombardment and shivering of the atom and its metamorphosis to seven hundred or seventy thousand corpuscular ions and electrons, which also never had an existence except in the deluded brains of experimental explorers of the mysteries of being. It has shivered the timbers of the chemical hypothesis, to substitute for it another more absurd hallucination to be shivered by some other speculator and hypothetical blunderer. We advise the student of physics not to rely too much upon the hypothetical deviation from the scholastic wisdom that has deluded science for the last seventy years, and which in the mind of the philosopher appeared as an indestructible, nonconvertible, indivisible, and eternal atom.

The empirical creation of radium has dissipated the dreams of the dreamer. Newton's law of gravitation turns out to be no law at all; and the greatness of the

discoverer of the so called law of gravitation, in the fallacy of its appeal to the beclouded mentality of the age, becomes mediocre in the comparison of his fallacy with the lime light of its obscuration of the human intellect which it has beclouded. Helmholtz's law of the elevation of temperature proportionate to contraction by gravity, has been bombarded into smithereens through the revelations of radium. The theory of the contraction of the sun by the application of the frigid zone to the extinct and superannuated, vulcanizing activity of the sun, thus increasing the sun's temperature, that is, the increasing of the temperature of the sun by rendering it colder, is becoming an obsolete philosophy in the development of the mysteries of the little composite thing called radium. The chemist's atom has been literally shivered into nothingness.

The sun is no longer in danger of contracting by the loss of its heat through radiation, because of the elevation of its temperature through frigidity. It will no longer grow hot by being colder, through which cold it grows hotter. This absurd humbug offers no more to frighten the world in the vain expectation that in a few billion years the sun will refuse to shine for us. The little mass of radium has dissipated all of this mental fog for the denser one of the more complicated hypothesis. There is nothing so beatifying to the dreamer after realism, as the good working hypotheses that have in the past, and will in the future, hallucinate the visionary. Working hypotheses are like Madam Winslow's soothing syrup—they quiet the brain and collapse its rational functions and powers for genuine demonstration.

Radium is an incipient star, a miniature sun, an accident so far as its discovery is concerned, for it is the exploitation of experimental, not scientific, investigation. Were its discovery scientific, there would be no mystery in its character and operations to the so called scientific mind. There are no two of the students of its mystery who agree as to the peculiarity of its phenomena; and the deeper the experimenter dives into the vortex of its secrets, the more is he lost in the claustrum of its obscurations. Never will the "scientific" world fathom its mysteries so long as it obstructs the consciousness (through the materialistic tendencies of "science") from recognizing the counterpart of matter; namely, the sublime and ethereal quality of substance, which has neither the form nor the properties of matter.

Radium is a peculiar character of matter into which many, not all, of the so called elemental forms have entered to create a composite aggregate, so blended into unity as to become homogeneous in quality, thus making a vortex into which the free ethereal essence of space flows and materializes. It is an accidental and experimental stellar nucleus with properties like the stars, but abnormally located because it is the product of accidental and experimental not scientific research. It is such a quality of matter as to form a spigot, tapping the essence of ethereal space, thus transmuting the impalpable, non-material essence to its correlate and counterpartal substance. Matter and the correlate spirit of matter are the two qualities of substance that will ultimately be recognized and acknowledged as two distinct qualities of universal substance. Not until such recognition is accorded will there be a condition of the mind properly called scientific.

Science is knowledge, pure and simple; experimental investigation is neither science nor scientific, nor does it result in anything more than the blind gropings of the past, in which one hypothetical air-castle has been tumbled down to give place to a more complicated, more doubtful, and more deceptive hallucination. The phenomena of radium are the product of an incessant metamorphic activity, in which the processes of the materialization of the ethereal essence and the dematerialization of the matter thus partially formed are in constant progress. Were its properties understood by the "scientific" world, there would be a still greater composite formula in the activities of the material basis of phenomena; and the result would be the tapping of the entire ether with such a resistance of the radiation mechanically contrived, as to create and materialize the entire metallic redundancy of the wealth of the solutions of space.

Ethereal space contains in solution all of the so called elements of matter in substantial but not in material quality. Ether is the product of the processes of metamorphic operations progressing at the two ex-

tremities of the cellular space, with intermediate extremities where there are in operation the materializing and dematerializing processes of Nature; hence the perpetuity of ether is maintained through the constant operation of its creation and its correlate rematerialization. The ether of space, then, is but the product of the change of material substance to its opposite and counterpartal spiritual substance. With the proper spigot this space can be tapped and its substance materialized at the will of the operator. Its attainment would not be experimental but absolutely scientific. The mechanical possibility would be the result of the application of inventive ingenuity, for it will require mechanical skill to reach the attainment of successfully tapping the universe of space, so as to pour out its metallic and mineral wealth for the uses of mankind.

The world is but now upon the very verge of scientific discovery. Its methods will not be experimental and hypothetical. The time is at hand when the guesswork of the so called scientist will be out of vogue, and there will be substituted the more certain rational processes founded upon the absolute demonstration of the premise from which the reasoner superstructures his fabric. Hypothesis can never furnish the would-be logician with the foundation for a rational conclusion not as hypothetical as the premise with which he started; nor can hypothesis ever furnish the basis for absolute knowledge. The scientist must not depend upon the primary guess for the solution of the mysteries of being. Guess at nothing. Prove the first demonstration. Let the premise upon which the reason progresses to the solution of the mysteries of life be absolute, not hypothetical; for hypothesis is the basis of all of the air-castles which have been builded and overthrown as often as an independent thinker has launched himself upon the mystic deep of speculative navigation.

Koreshan Science has fathomed the mystery of the deep; it has discovered the one great, eternal, and substantial air-castle, the New Jerusalem which John saw coming down from God out of heaven. It has transferred the law of transmutation in its operations to the superlative plane of metamorphosis, and with the powers of transmutation involved in this knowledge, has inaugurated the vortical activity through which the New Jerusalem in the anthropostic heavens will descend in the formation of the immortal matter of human, arch-natural being.

Momentum of Activity.

KORESH.

THE LOVE of money is the prevailing momentum of the activity of the times. It is the root of evil, and the god to be desired above all things. The revolution which alone can right the wrongs of our emergency must get at the very heart of men and destroy this love, thereby eradicating its evil.

New Century Studies and Reviews

Lucie Page Borden

THE HELPLESSNESS OF MODERN SCIENCE.

A True Story of the Attitude of a University Graduate; the Proofs Not Forthcoming.

THE OBSERVATORIES of the world with their magic lenses are pitted against one little mechanical demonstration of the earth's contour, which confutes them all. In presenting the practical test of the terrestrial surface which has already been made in good faith and honesty, one is struck by the fact that not even college-bred persons have the courage to trust their own minds. A little diagram which a lad of nine can understand, is put forward to show that the air-line projected far enough must determine the curvature of the surface. What is the answer from the average graduate of a great university? That he did not take up astronomy, and does not feel competent to pronounce upon the experiment.

"But a child of nine can see that it must show the earth's curvature by the relation of chord, arc, and tangent. Now, does it not appeal to your common sense?"

"Yes, it seems so, but I should want to know the opinion of Prof. Pickering, of Prof. Young, of the astronomers in charge of the great observatories. If they were convinced, I should believe in the concave earth."

"Then you cannot trust your own mind?"

"Well, I should say that the experiment was incomplete if it only carried the air-line over four and one half miles of arc."

"But you do not see the drift of the experiment at all. The line mechanically extended touched the water level at the end of that distance. That was the test. That showed the earth's surface to be concave. The object was to extend the line far enough to determine." (All this had been carefully explained at the start.)

"Well, I do not feel that I understand astronomy enough to decide."

"But this practical, mechanical experiment has nothing to do with star-gazing. It stands on its own feet. It is independent of anything in the old astronomy."

"Was the line extended by a competent surveyor?"

"The mechanical line has nothing to do with a surveyor's line. That is an optical line. This is a novel and entirely original method of proving the earth's contour. The surveyor uses a theodolite."

Then follows a description of the rectilineator. The argument rests for a moment.

"Well, I think the men who have proved the Copernican system must know enough to refute this. I feel sure they do."

This is the helplessness of the product of modern science, face to face with a demonstration so startling and so novel that it overthrows all the hypotheses of

the past; yet so simple that a child can comprehend its bearings. When any book is supplied with a challenge to the multitude and no one appears to answer it, the giant Goliath is either slain or intimidated. Where are the men who have the proofs of the Copernican system? The graduate spoke in good faith. He was sure they had them, but they are either dead or sleeping, for they have not been found since the challenge was put forth.

When any mind so brilliant as that of Johann Wolfgang Goethe denounces the Copernican hypothesis as a "universally disseminated delirium of lunatics," the common people may be pardoned if they trust their own minds and their common sense. The majority of persons are accustomed to rely upon the authority of the heads of observatories as the greatest men of the day. It is not necessary to disparage these instructors who sweep the heavens with their telescopes; but they cannot give the lie to a demonstration that has told the truth.

The conversation above narrated actually took place, and it shows that the average university graduate believes the proofs are at hand to refute Koreschan Science, but he cannot produce them.

The Great Question, Who Hath Wisdom?

THE UNSEARCHABLE RICHES of Christ were not scientifically declared to the Gentiles nineteen hundred years ago. They are so declared today. He was the continent, therefore the dry land of the age. He declared the will of God. He was that will; but the scientific was infolded in the philosophic, so he contained that of which exposition is now made through his Messenger. The science of natural life and of the physical universe could not be declared nineteen hundred years ago, because the infant Redeemer came on another mission. He came to renew the wills of the members of his church. He did not come to give them a baptism which should then change and glorify the mortal bodies of these members. That is the function of his Messenger today.

The questioning of the age is in regard to the origin and destiny of man; in regard to the shape of the earth; in regard to the origin of matter and the cause of the world. Look at the work done by Darwin and Huxley and Tyndall. What does it denote? The inquiry into the laws of physical nature which has been continued by Loeb and his associates, was begun in the laboratories of these men. It was an index to the temper of the age. We want to understand the things that our fathers never knew. We not only handle dynamite and high explosives, but we want to count ourselves fortunate in harnessing the lightning and chaining the steam. When these forces are tamed, there are new worlds to conquer in the microscope and the telescope. What causes the star dust? Why do Jupiter and Mercury revolve around the sun? And where are the limits of the universe set?

These are samples of the inquiries that have absorbed the men of this generation and of the preceding.

To settle some of these points, men have invented instruments and have given time and attention better spent in considering the principles of history, according to some of their friends. The scientific interest during the past hundred years has developed as never before. The two great representatives of science or of organized knowledge were Roger Bacon and his successor, Sir Francis Bacon. These men recapitulated what was known, each in his own day. It is only necessary to refer to the writings of these men to gather an inkling of the advance in scientific inquiry since their time.

Darwin suggested what Lamarck and others had already sighted from afar, the "Descent of Man" from the lower forms of animal life. He entirely forgot what Wallace has put forward in the "Ascent of Man;" and what the Founder of Koreshan Science has recently called attention to in these columns: The fact that to descend from the animals is to take a position of inferiority to their spheres, but to ascend from them is to rise to greater heights.

Loeb and Matthews have been trying to discover the genesis of life, to make protoplasm, and to found life itself upon electricity. They have skirted the borders of parthenogenesis in their solutions, and they have actually discovered nothing of the unsearchable riches of Christ. The secrets guarded from all time in regard to the origin and destiny of man have been expounded in this magazine and in the writings of the Messenger to the Gentiles. The whole house of Israel has become the fulness of the Gentiles. We are the Gentiles, and unto us are the secrets that all men desire made known. The method of determining the earth's contour is original. It is a direct proof. None of the hypotheses that pass current in astronomy have been verified.

The minds of men had not expanded so far at the time the Christ came, that he could give them the science of natural phenomena. His riches are called unsearchable by the Apostle to the Gentiles. They had the truth with them in Palestine, but how little of all He taught were they permitted to understand! "Christ in you the hope of glory," not the realization of glory which is the intellectual part of Deity. God's glory is his intellect. His love was shown in the Christ; his glory is shown today in the revelations of a true science.

The carpenter's Son has been worshiped by the Christian world for nineteen hundred years. Now the carpenter's tool, the square, has been used to define the contour of the earth and to establish the premise of a new gospel that opens a new era. The teachableness of "modern science" is not seen. Jesus took a little child and set him in the midst. He said that of such was the kingdom of heaven. Those who are not willing to be taught the truth as proved by the line forced with the square, cannot enter into the work of propagating truth. To be taught, means to assume the childlike attitude.

Koreshanity is not presenting to the world an impossible standard.

Department of Astro-Biology

Rabon Adonoseperi

PROGRESS OF THE SPIRIT OF LIBERTY.*

A Portrayal of Revolutionary Crises in the History of the Development of the Anglo-Saxon Race.

Part I. Continued.—Cromwell and Charles I.

THE MARCH OF AGES, dimly marked by belling clouds, in slow procession crosses my visual field, when, glittering like a diamond on a virgin Nubian's brow, a rising star embedded in the inky setting of a moonless night is shown revealed; as riven by the breeze that heralds dawn, the atmospheric curtain that obscured my sight is rent in twain. Now as I gaze and seek to probe the inner secrets of this stellar light, as courier fleeting on the wings of time, it swiftly rises to the zenith's height, where, poised between the satyr's double horn, it sheds to earth the glories of a sun, until the dense obscurity of night has fully yielded to this brilliant orb of day. From out this portal of deep interior light, whose sacred courts no mortal man has trod, and down the gilded stairway of projected light, the full-armed figure of a knight descends. No gaudy love-knots deck his dress, nor do the tinsel-gew-gaws that bespeak a regal court besmirch the chaste simplicity a rustic soldier's garb should show. His brow, unfurrowed by the passions' sharp relentless plough, unharrowed by the rising lines that cunning leaves, acclaims the culture of a sainted knight, *sans peur et sans reproche*.

As serpent creeping from its covert lair, a second figure, a royal knight, emerges from the lingering mists the risen sun has not dispelled. And as this brace of warrior stars in close conjunction blend their orbs, a mightier contrast here unfolds than ever Helios' dusky ring of falling night presented to his shining eye of rising morn. And as I watch, I know that yet again the wandering pilgrim from the glorious East has met his fierce opponent from the West, and that the radiant figure of the saintly knight enwraps the spirit of the infant son that Anglo-Saxon barons of a by-gone day, delivered to the people of their sacred trust. No weakling monarch of a listless court is this that now presents the menace of the tyrant's sword, to stem the rising tide of freedom's cause, but the virile scion of a noble house, in which two thrones have entered into nuptial bonds; the proud defender of a royal cause, the spirit of a nether hell proclaims divine.

With bated breath and quickening pulse, I now await the horrid jar that rends the shell and brings to birth the fledgling brood of battles' carrion crew, when

[* EDITOR'S NOTE.—The character of this Epic of History was described in our note under heading of first instalment. In this issue Part I., covering English History, is concluded, and Part II., which refers to American History, is to be continued into the next and last instalment of the series.

like the fringed eyelid of a slumbering maid, the round scotoic shield of Helios' eye obscures the beams that give to day his welcome smile. And in the parsimonious light his latent fires shed, the rival champions on a field of blood decide the issues of this fateful day. And now the thunderous roar of battle's din the very spheres of heaven invade, as though old Vulcan in his nether forge were beating out the gamut of his loud-tongued hoops.

As waking from a restless sleep that nightmare's hideous form invades, the scene once more returns to light as Phoebus reappears, revealing to my anxious gaze the headless body of a stricken knight, the subtle foe, sphincteric heart that sought to throttle freedom's cause. And so another milestone on the path of time this hallowed field demarks, and Anglo-Saxon liberties progress a wide span nearer to their final goal.

The Landing of the Prince of Orange and Flight of James II; Revolution of 1686.

When bidden by old Saturn's stern command, the clouds of time again roll back their sullen veil, the scene unfolded to my searching eyes displays the ever verdant Isle where Saxon liberty, now grown a sturdy youth of twice a week of years, must enter on the tutelage that heralds man's estate. The pall of night is lifting in the East, where proud Aurora slowly shows her head and lights the outspread silvery wings that bear a noble craft within the portals of this white-robed Isle. Citizens of all estates with outspread arms and streaming eyes, give joyful welcome to a noble pair that pace her ample deck; while loud huzzas that rend the air, proclaim the advent of an honored guest.

Now westward in the lingering gloom, where harsh scotoic rays have left the imprint of their sable feet, my eyes descry the slow meandering currents of a noble stream that, winding past the palaces with which a city in a generous mood has clothed this river's mud-stained banks, bears upward on the swelling bosom of its floods, the craft that minister to the city's needs; and downward in the entrails of its gloomy deeps deport the scourings of her rejected wastes. Covertly, beneath the fleeting rays of passing night, a solitary scow impelled by bending oars is racing down the current of the stream, while hidden in the sheeting of her stern is crouched the trembling figure of a man. Securely to his breast he clasps the lifeless icon of that Christ who, as the hyleg of the cycle's birth, poured out to stricken man the healing waters that shall make him free.

And as my mind enlarges to embrace the tenor of this striking scene, I know and realize within that in the fleeing body of an unkingly king is borne the spirit of the filthy wastes that would pollute the mansions of the City of the Light; that the advancing peoples of this favored Isle, menaced with the fetters that an idol welds, have sought and found the champion of their rights in the enlightened ruler of an alien land; that once again the lord of freedom has won the day, and that the dark spirit that disputes his path has this time fled a coward in the night.

Part II.—American History.

Independence Day.

The moment pregnant with the fate of worlds now nears the travail that precedes the hour of birth, when the spirit of progressive freedom's pilgrim son shall enter into manhood's full estate; and buckling on his armor and a warrior's sword shall, mounted and spurred as fits a full-fledged knight, from out the castle of his maternal bond, sally to the battles of his liege and king.

The gloom that fleeting time has spread across the vision of my eyes, has now withdrawn the moving scenes that mirrored to my anxious mind the progress of the world's events; but to my ears there floats the rushing sound of countless wings, and then the penetrating scream as of a fowl that bids its comrades spread their plumes and follow in the aerial flight it leads. And yet again I hear the fretful moan as of the rising wind, and now the ceaseless roar, as though an ocean's restless waves were beating on a rocky and a distant shore. As pondering what might portend these voices from an unseen world, a riving flash that's followed by a Jovian roar prepares my anxious vision to behold some scene of carnage as displayed by battle's clash. And when to my astonished eyes the scene unfolds as peaceful and as calm a view as ever greeted human eyes, my wondering mind demands to know the augur of its thunderous heralding.

Bathed in the photoic stream of gold the nozzle of a noonday sun emits, a smiling city of an ample size is nestling in the cool embrace the waters of two limpid streams afford. The timbered structures that demark her ways, the rough hewn cobbles of her ill-paved streets, the garb her citizens affect, denote the presence of a youthful race. A look of anxious expectation rests upon the faces of a hastening throng that, impelled by a common thought, now seem to seek a common goal, as if a hope that time has long deferred is now about to consummate. Massed at the portal of a modest lodge—a belfry's dome denotes a guild—a sea of human units waits the upshot of a deed within. A stilly silence like a calm at sea that oft precedes the boisterous gale, broods on the placid waters of this waiting host; when suddenly, like ripples driven by the rising wind, a stir disturbs the mirror of this human lake, as breathless and with dancing eyes a hastening youth emerges from the well-watched door, and waving frantic signals to the belfry's tower, sends skyward to the watching spheres of heaven a tattered cap. And then as if old Chronos in his hidden lair were hammering out the noisy chimes of fate, the loud-tongued clanging of the turret's gong rings out its message to the waiting world. So vigorous are the strokes the bellman plies, the very belfry's seen to rock and sway, as if in unison with its music's rhythm it seeks to set a merry dance of joy.

Then as the eclipsing hand of time blots out its lengthy sequence of events, the same prophetic voice that in the past revealed the import of my vision's dream, now whispers in my anxious ear: "The solemn

night of vigil's past, the hour of orison has run its course, and now the breaking of the day will view the speeding figure of a centaur knight. The clash of arms will soon resound and break the rustic stillness of this chosen land, and ere a week of years rolls out its scroll, the ensign of the dual cross of Christ will make obeisance to the banner of his seven-fold stripe."

(TO BE CONTINUED.)

General Contributions

THE HOUSE OF THE GREAT INTERPRETER.

The Finding of the Teacher of the Economy of Life; the Temple of Deity in Humanity; the Church Triumphant.

BERTHALDINE, MATRONA.

THE PREACHING OF THE GOSPEL required to meet the needs of the time, is the "doing of the commandments" by a scientifically organized Ecclesia. An Ecclesia so organized would be seen as a Grand Man of many members having a diversity of gifts, performing functions corresponding to all such as are essential to the life of a perfect human body, the image and likeness of God, as was that of the Lord Jesus Christ. This Grand Man doing the commandments should bring into view before the world a city so godly in its intent and executive service to the world, that the world would be forced to exclaim, "Its builder and maker is God." The church in its infancy may be the least of all numerically, just a little one among ten thousand; but in potency for victory over all, the chief among ten thousand, the one altogether lovely in life and doctrine.

To the law, and to the testimony of creative form and function which the universe provides, should we go for the knowledge of the Lord. The Lord we "know in part," but in part only. We have an inspired record of his life and works. It is, however, susceptible of as many private-interpretations as there are privates to interpret it, and no acknowledged basis of agreement upon which to unite the efforts of the would-be-good people with whom evil is ever present. We must find the house of an Interpreter whose interpretation is of so universally scientific a character that all mature rational people must be compelled on hearing it to say, "Amen!"

God must be in the house of his true Interpreter, his elect scientific, rational mind, who is scientifically equipped to say in his name, "Come now, let us reason together." Reasoning requires, as a rational basis, a demonstrated premise. The demonstration should be of a character to challenge all rational tests of its veracity, and prove itself to be as impregnable as Gibraltar is supposed to be. The human mind, so long a battle-ground of conflicting opinions, needs a rest-point, a rock immovable upon which to rebuild itself for a habitation of God, strong to deliver and mighty to save from the timic disintegrations of fallacy and evil. Humanity is weakened to the point of continuous cor-

ruptible dissolution, always on its way to the grave and its dead. What can be found to convert it, to turn it about, to go by a new and living way to life that is life indeed, life eternal? Why, *deeds*; deeds done in the body, deeds of righteousness done in obedience to the science of the law.

Would-be children of God, the God-begotten but unborn must, if begotten of the Holy Spirit nineteen hundred years ago, give evidence of what spirit they were begotten by, by deeds. They must build the Lord a house to dwell in. Each member must realize that he is but one of many, all of whom have a natural right to all of the best he can do for the benefit of the entire body, without money and without price. Law and order must characterize the Lord's body when he comes to judge the earth, and to deal with men according to their deeds done in the body. There will be no schism in the body that Christ confesses before men to be his own. There will be no gods before him in his body, no golden calf worshiped, no father, mother, son, nor daughter loved more. All will be readily left to follow him. He being the Light of the world, to walk in his wake will be to walk in the light and to be children of the light. To his children he will be Prophet, Priest, King, God the Lord, a triunity in the attributes of Fatherhood, Motherhood, Sonship.

The Lord who promised to make of his followers who should keep his commandments, the Sons of God, the children of his life, was just one man thoroughly furnished unto all good works, and no three-headed or tripersonal monster. He declared himself to be the Son, the Father, the Mother in one person, the fulness of the Godhead bodily. Let us end our search for God with the man who, with holy boldness, declared himself to be identical with the Father of all the Sons of God, and demonstrated himself to be the Master of all the forces of life and death. If we will have this God of Israel the Savior to be our God, let us in all our ways acknowledge him and he will confess us his children.

The Lord Christ was a communist, and imparted to the world as his spirit, the spirit of organized communism. We say organized communism because his spirit describes his body to be one of many members having diversities of gifts. The head is spoken of by his spirit, and the eyes, and the hands, and the feet. The members are spoken of again as vessels of the Lord's house, some being appointed to more exalted services, some to more humble; the humble being promised the more abundant honor, each in his own order. Order being in the body, each can afford to wait his turn with due respect for his predecessors. "In honor preferring one another," was a law of the Lord's house. Elbowing and crowding, shoving and scolding, belong distinctively to competism. Such things lack the grace of benevolence which can afford to wait on the Lord. The grand rush should be for service wherever service is needed. God is hard to find in competism. He is surely asleep or has taken a journey. Even in Wall Street where there is money to burn, he cannot be found.

The money-changers are having it all their own

way. The thieves are all honorable men. Lucre is no longer filthy, but shiny as the calf of molten gold. Communism is hard to find. The Almighty has his least form. He can animate the entire universe with his spirit, or he can hide himself in the retreating form of a single man with an eye single to his glory, as the legitimate heir of the universe. There is one thing that will identify the man with Deity, and that is his character as determined by his allegiance to the genuinely scientific principles of good and truth.

God's manhood will never be found lowering the standard of the law, exacting less of himself and his fellows than the doing of the commandments. To God's Messenger, these commandments scientifically obeyed will always be the firm foundation of righteous governmental policy. He will never advise a nation to be Godless, to be a state with no recognized church and standard of equity. Never, no, never! He will never call evil good and good evil; but, knowing good and evil, he will justly discriminate in favor of the greatest good to the greatest number, and as one who stands ever ready to sacrifice himself for the good of all.

God does not lack manhood, nor does his manhood lack divine character, whatever reputation a wicked and perverse generation of competism may choose to give. Reputation and character are distinct things. The Lord Jesus is reported as having made himself of no reputation; yet millions of millions have testified to his divine character, that never made void the law of Moses, but was its fulfilment in a form of perfect manhood. He taught the richest and the poorest in this world's goods, that to keep the law they must have all things common and part this world's goods according to human needs, as freely as the blood circulates in the body.

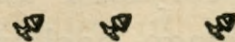
The life of all flesh is the blood thereof. The Lord gave his flesh for the life of the world. He poured out his soul unto death that the spirit or science of his life, which is the science of the law, might be regenerated in the race. The Messenger of life now present is testifying by doctrine and life, how men may regain divine Sonship of body, soul, and spirit, a triunity absolutely essential to full salvation or whole divine manhood. He is declaring the science of the law, this Shepherd from Joseph, who has in obedience to Apostolic injunction, "the mind that was in Christ Jesus." He declares the law and lives the law, and will become Master of all the forces of life and death, by obedience to the law even unto death. The world's hope must become centered in the divinely authorized subject of the law who, through scientific obedience to the law, shall rise above it and draw all men unto him as members of his body, the Church Triumphant in earth, a city set upon a hill that cannot be hid.

From this City the law shall go forth as a great scientific light, enabling men to walk in the wake of the Gods, called the path of the just. Men shall spring as Gods, full-armed from the head of Jove, Minerva the wise, equipped for every vocation by the science of the law written in their members, member adjusting him-

self to member, nation to nation. The whole Grand Man of the universe will be under the imperial and all-absorbing sway of God's love for humanity, which is ever redeeming, ever saving, gathering up the fragments even that nothing be lost.

With this love of God enlarging the heart, men shall run in the way of his commandments to do them. Their knowledge of God will enable them to call upon his name, a name new because renewed by the sowing of its Seed and Savior, the Lord Jesus Christ, who knew and loved it and saved it as his own, and made it the Shepherd of his sheep, the Abrahamic Father-Mother of the great multitude constituting his many sons.

The Almighty Jehovah, by the exercise of his voluntary power as a perfect man, has seen fit to identify himself with a Gentile Shepherd from Joseph, called the Stone of Israel. This Stone of Israel became Gentile that Gentiles might come to his rising,—to his resurrection or reproduced life of God in the flesh. The hope of the resurrection animates the Gentile world today. The hope must be realized by a return to the law and the testimony of Jehovah brought to light, or to the scientific degree of its being, by the promised Prophet of the Aquarian age, the man with the water pitcher, who prepares the intellect of man for the inheritance of the body of the divine Sonship. Hear ye him, and do his commandments!



The Relation of Cube and Sphere.

KORESH.

JESUS, THE SAVIOR of men, had within himself every personality in the form of essence or germ (resurrected in himself, the divine Personality) who had died in Adam. "For as in Adam all die, even so in Christ shall all be made alive." I Cor. xv: 22. This essence or seed of Almighty God had become infolded in Jesus through the uniform law of procreation, for no other purpose than to be planted that through another tree there should be propagated the Sons of God, who should come forth from this planting, male and female, as he came forth, the perfected firstfruits, in the order and through the law of generation from the loins of his Father Abraham. A word was sent into Jacob, and Jesus *the Word* came forth from it through forty-two natural generations or cycles, which were required as so many months or periods of gestation to produce the generation or development of a Son of God. The seeds in him were pairs, divine love and wisdom, not separated but reunited, male and female in one germ—the cube and the sphere in one form. This was the form of the sphere with the function of the cube. This was the hidden manna, the bread from heaven which, when planted in man, impregnated him to bring forth the New Jerusalem described in Revelation as lying four square, the length, breadth, and height being equal—the complex cube of twelve. The sphere related to this cube, as given in Ezekiel's vision, is the ultimate of the development after the union of the Bride (as John saw her coming down from God out of heaven) with the Bridegroom.



In The Editorial Perspective.

THE EDITOR.



THE PURE FOOD CRUSADE in Chicago has disclosed revolting conditions which exist in the processes of production and preparation of various food products; and these conditions may find their counterpart only in those which existed in the Chicago stockyards and packing houses previous to the investigation by the United States Government. It would be indeed difficult for one mind to conceive of the great lengths to which manufacturers and dealers of food products have gone to deceive the people and swell profits. Indeed, the various schemes of adulteration and deception are the result of devilish ingenuity, involving even a knowledge of chemistry. Adulterants, poisonous and otherwise, are almost universally used in certain grades and classes of food products; and that adulteration has crept stealthily into almost everything purchased for the table in Chicago and other cities, has been demonstrated by the crusade against impure foods in Chicago, conducted during the past several months by official inspectors of the city, whose duty it is to discover adulteration and deception and to prosecute all offenders. The findings of Inspector Murray are indeed revolting; and their recital inclines the mind to feel towards vegetable and milk peddlers, grocerymen and butchers, as the people felt toward the Chicago packers. Canned goods were subjects of especial vigilance on the part of the Inspector. While the goods may have been pure at time of canning, they were rendered unwholesome and dangerous through sheer age. About forty kinds of staple groceries purchased in open market, were subjects of special chemical analysis. Tomato catsup showed presence of nearly nine-tenths of apple-peelings and cores ground down and colored with dyes; only about one-tenth was actual tomatoes. All kinds of canned fruits were startlingly adulterated; jams and jellies artificially colored; canned salmon revealed catfish with cotton-seed oil and dyes; lard, bleached stearine from dead and diseased animals; honey in comb was glucose; and even extracts were impure and unwholesome. Another phase of the food product business is a subject of special disclosure. Manufacturers of food products have been very industrious along the line of lightening the burdens of the housewife. There are numerous proprietary foods, all prepared for a touch or two in the kitchen, and then they are ready to serve. The housewife may purchase mince-meat all ready for the pies; flour for pancakes all ready for the batter process; evaporated cream, various egg preparations, various butter products, and oils for kitchen use. It has seemed to many that these preparations are a decided advance over the old methods of laborious preparation of foods in the kitchen. Yet the so called conveniences have resolved themselves into so many opportunities to *profitably use various adulterants*. While the coffee bean may be easily recognized by the housewife, she may not detect the presence of chicory, sawdust, and other adulterants in ground coffee. She is not sure that her ready-made mince-meat may not contain numerous things at which the stomach would turn were she to discover them. The Inspector has the follow-

ing to say concerning prepared egg products. "Renovated eggs—it makes me mad to refer to them. There are eggs and eggs, but the renovated egg is the final extreme. You take all of the punk, spotted, ancient, bum eggs that you can find, remove the insides and then treat the mixture in a factory provided for the purpose, dry the stuff, granulate it, and sell it to the bakers for 70 or 80 cents a pound. * * Then there is renovated butter. I know something about it. * * Well, take all of the old, sour, fly-covered, dirty butter that has been in the country since Adam fell to Eve's apple game, and toss it in a mess together. It contains flies, dust, soil, and nastiness of all kinds. Melt the combination and then treat it right—I mean remove through a separator the curd and sourness; add skimmed milk through a patent process known to me and others, and in the end you have a roll of renovated butter. It is the worst deception on the market, but there is a great deal of it sold." The contemplation of such products is not very entertaining or enjoyable; but we cite the facts to show the extremes of adulteration and deception to which apparently reputable business concerns will go in order to create larger profits in their business. It is but another class of demonstrations of the fact that degeneracy characterizes the modern social, industrial, and commercial relations; and they are an indication of the utter futility of mere reform or change in the environment of the all-prevailing corrupt heart. In the effective renovation of the world, the Almighty himself must take a hand.

THE FAITH of the common people in the principles of government ownership or control of public utilities is abundantly manifested in various ways. The wonderful facility with which the Government of the United States conducts the business of the postal system is something of a guarantee as to what the same Government could do along the various lines of public service. No private concerns or corporations should conduct public service, because the principle is wrong and the cost is excessive. A movement is on foot to have postal savings banks established by the Government all over the country. Effort in this direction has been made in the past. Postal savings banks were advocated by Postmaster Generals Wanamaker and James. The only consideration that has stood in the way of their establishment ere this, is the opposition of the *bankers* of the country. It would interfere somewhat with their business. But the recent failure of the Milwaukee Avenue State Bank, which is now able, after the thieving and speculating operations of the president and cashier, to pay only twenty per cent of deposits, shows that greater guarantee of safety is necessary, than private companies are able to furnish. The Chicago Turners initiate a movement to obtain a million names to a petition to Congress for the establishment of postal savings banks. The great wealth and power of the United States back of a savings system, would constitute a sufficient guarantee for the safety of all funds entrusted to it; and the Government would be aiding the poor

in effort to save their money. The banks, and the express, railway, telegraph, and telephone companies stand in the way of the equitable conduct of forms of public service for the benefit of the people. The people are paying enormous sums for the carrying of express packages and the sending of messages; and the Government itself is paying millions to railway companies for carrying mail. The Government must ultimately own and control its own transportation facilities and avenues of communication.

EVERY POSSIBLE effort should be made for the progress of art. The American Free Art League has in view a laudable object, and the movement it inaugurates should be encouraged. The object of the League is to secure the removal of the duty or tariff on works of art. Any of our readers may be placed in communication with the League by addressing the name as above, at No. 50 State Street, Boston. A present line of work in this direction is to secure names to petition to Congress for free art legislation in accordance with House Bill No. 15,268, 1906. Art is too broad and too important to the people to be hampered by tariff laws. It is said that duty has been paid on over fifty per cent of the foreign works in public museums in America; therefore exemption in favor of public institutions is inadequate, and tariff tends to hamper the growth of public collections. The late Senator Vest said concerning this subject: "My reasons (for advocating free art) were that everything in the way of art, which elevates our people, which increases the love of the beautiful and refined, which makes us in every respect a better people, should be encouraged by legislation." The list of statesmen favoring free art legislation is a long one, and doubtless the measure will pass both houses of Congress at next term; but effort must be made to secure the enactment of the law. All the important artists of the country favor the repeal of the present law. They consider it not a protection, but a menace to their profession. The attitude of home artists on this question may be an indication of how millions of people feel regarding the whole scheme of high tariff. Koreshans are interested in free art, because it is the intention of the Founder of Koreshanity to make Estero a great art center. There is already at Estero a fine art collection, a nucleus of works for Estero's future art galleries.

IT IS SAID that in Chicago there are more prisoners awaiting trial for murder than in any other city in the world, except St. Petersburg and Rome. A close second to Chicago is Paris, and next in the scale is New York City. But in justice to the American people it is declared that about sixty per cent of the prisoners in the Chicago jail are foreigners. Nevertheless, it is somewhat strange to compare the morality of London, as measured in the scale of homicides, with that of Chicago. London is the largest city in the world, containing about six millions of inhabitants, and yet it seems that not a single prisoner in London is awaiting trial for murder, and in the same class of zero homicides, are placed Vienna and Dublin. According to Gen. Thomas, of Albany, who has made a study of criminology, and who has tabulated various facts he has gathered, the increase of crime in America, Russia, and Italy is due

to various causes. First, is laxity in enforcement of law, and varying leniency in the spirit of administration; second, a varying tolerance of crime; and third, a prevailing moral unrest. According to Chief-of-Police Collins, of Chicago, that city is the dumping ground for the different nations of Europe, the congregating point for the hoboos of the United States, and a sort of rallying point for the scum of the earth. In this connection, it must not be forgotten that in the present system of industrial and social relations, there are causes which create the degenerate scum of the world. The causes of increase of crime are deeper than mere laxity in enforcement of law.

THE MODERN church believes that when the Lord comes again he will come as a man descending from the physical heavens. Jesus came down from heaven 1900 years ago, but that was from the spiritual heaven of the divine order. He came down from the interior mental realm of the human race; he came down through a line of ancestry traceable from Abraham, even from Adam. The way in which he made his advent out of the heavens into the natural world, was through the functions of maternity. It is supposed that when Jesus went away he ascended into the physical clouds, and that surely if he returned he must come down from thence. The ability to see was given to a man who was born blind. He was taken by a friend to a hill-top to behold the glories of the sunset. He was told that on tomorrow the sun would rise, and he was interested to observe the sunrise. On the following morning he was at the same point, looking toward the west, expecting that from thence the sun would rise, because in the west the sun had set. While he was intently observing the western horizon, the sun slowly rose from the east and shown brilliantly upon him. Similarly, while the clergy and the masses of Christendom are expecting that the Lord will come down, because in his disappearance he went up, will be ultimately surprised to find that the Lord comes as he went away; that is, he comes rising; for the Son of Righteousness is destined to rise upon the world.

A NOTED alienist, making some observations concerning the causes of insanity, holds that much of it which now obtains in America is due to prosperity, which he says is conducive to excesses along various lines—to dissipation and extravagance; extravagance not only in living but in thinking as well. His observations may be in a great measure true. It seems indisputable that prosperity expressed itself in the wild revelry of Belshazzar's feast. There was a measure of national insanity in the old Babylon; it was expressed in Rome under Nero, as well as in France in the time of Louis XVI, and the Reign of Terror. Not long ago President Roosevelt warned the people of America against the consequence of prosperity, the enjoyment of mere material wealth. He foresaw a phase of moral insanity or unsoundness coming as a result of extravagance in life. There are many phases of unsoundness manifest in the modern world; and the world as a whole will not be entirely sound or sane on all lines until delivered from the present conditions which exist under competition and corruption.

The Open Court of Inquiry.

THE EDITOR.

Whither Did Jesus Depart?

"You say that when Jesus departed from the natural world he went into his Disciples. He never went into them. He apparently ascended into heaven and sat on the right hand of the Father."

Unless one rightly divides the word of truth, one set of Scripture texts may be arrayed against another. We affirm that Jesus both went into his Disciples and ascended into heaven and sat at the right hand of his Father. If he did not go into his Disciples as he said he would, there may be no truth in the statement that he ascended into heaven. Unless we can rely on one portion of the Scripture, what is the matter with rejecting the whole of it?

The Christ positively declared that he was the Word; he was also the Sower of that Word. That Word was comprised of the children of the kingdom, that constituted the seed-entities of the divine kingdom, the entities which were sown in the hearts and wills of the church. If Jesus was the Word, and that Word was sown in the human will, that is where Jesus went when he departed from the world.

The Lord promised his Disciples that both he and the Father would go into them and sup with them, and there they two would abide. He was to be with the Disciples throughout the dispensation. "Lo, I am with you always, even to the consummation of the age." If Jesus sat at the right hand of the Father, he was with the Father enthroned in the hearts and souls of his following. The members of the church constituted the temple of the Almighty. The temple is where the Almighty dwells. If his dwelling-place is in his temple, and the church is his temple or tabernacle, he dwells in the church and not in the sky, the physical heavens. God is in the generation of the righteous, not in the sun, the moon, the planets, nor the stars, nor in "infinite space." God is in and of the human race, and is the very essential and central life of that race, the power of its progress.

Ten days after the departure of Jesus from the natural world the Holy Spirit descended upon the multitude.

What was the source of emanation of that Spirit? It was Jesus himself, his personality. The Apostles called the Holy Spirit the spirit of Jesus. In the Acts of the Apostles the Holy Spirit and the Christ are stated to be one and the same. The mind of the Christ was in his following. His spirit was there; his life was there; his soul was there—everything that Jesus was in power and life, in spiritual force and vital being, he imparted to his Disciples. The spirit of Jesus was constituted of the spirit of the Father and of the Son; and they two sat in the throne of the temple, which was the church.

The heavens of the Almighty are in humanity. The kingdom was in the Disciples, even the kingdom of heaven where God rules. That is where God is. He has always been in humanity; sometimes visible, as he was in Jesus, the express image of the Father; and sometimes invisible, as he has been since the departure of Jesus from the natural world. God is spirit, the Holy Spirit, and that spirit, whenever it is manifest, is in men and women, not in the air, not in space.

The essential and central key-note of the primitive Christian system was that God was manifest in Jesus, and that Jesus was the source of all the power that came to the church; for Jesus was said to be in them, guiding them, even in conjunction with their own spirits. If the human spirit which animates man is really in man; if the soul of a man has the body of the man as a habitat—then it follows that if Jesus entered into conjunction with the spirits and souls of his following, testifying to their spirits that they were the children of the Almighty, he was in the Disciples; and being in them after the baptism, he must, through the baptism, have gone into them. The entities of the divine Word were the germs of regeneration. In each Disciple there began to be formed anew, the Christ, the hope of glory.

On the night of the betrayal Jesus instituted the Lord's Supper. He took the bread and said that it symbol-

ized his body. He took the wine, and said it represented his blood. He asked the Disciples to eat the bread and to drink the wine. In those emblems he showed the Disciples where and how he should go. They were to eat him. He said they must eat his flesh and drink his blood, else they could not have eternal life. They did not eat his flesh and drink his blood when they partook of the Lord's Supper then nor thereafter.

The Disciples did appropriate the substance of his body when that body was transmuted to spirit on the Mount of Olives, whence he ascended into the spiritual heavens, which are in and of the spiritual realm of human life. The Holy Spirit was the product of the burning or translation of the Lord. If Jesus did not go into his Disciples, then the Holy Spirit did not; for the Holy Spirit, the Father, the Son, the Life indeed, were one and the ^{they} When the Lord returns he will arise from the mortal race, as a man "raised up from among the people."

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CAUSES OF VOLCANIC ACTIVITY.

The Old Idea of Origin of Volcanoes Shown to be Wholly Untenable.

It is with some satisfaction that we note a turning-away from the old theory that the earth is a molten mass covered with a thin crust caused by cooling. In order to account for the several volcanic systems and their activities, and to support the theory that the universe originated in and evolved from great revolving masses of super-heated materials, modern geologists have held to a number of absurdities. Major Dutton rejects the old theory, and shows that it is untenable.

When the world generally repudiates the old molten sea theory, it will not be necessary for us to explain that volcanoes are not incompatible with the idea of the earth's concavity. Major Dutton holds that the heat of the earth originates in radio-activity in the earth. We are quite willing to demonstrate to him that the center of radio activity of the earth is in the sun, which, with all the stars and planets,

and all we see, are within the hollow of the mundane sphere. The following from the *Scientific American*, concerning Major Dutton's conclusions, may prove interesting to all our readers:

Were it not for the fact that Major C. E. Dutton is considered one of the foremost authorities on earthquakes and volcanic activity in this country, his new theory of volcanic activity, published in the pages of a monthly scientific review, would probably be received with scant attention, although his arguments are both ingenious and plausible. Almost every natural phenomenon which has been inadequately explained by the theories at present in vogue, has latterly been attributed to some form of radio-activity.

Major Dutton starts with the fundamental proposition that our present conception of a volcano, which is that of a safety-vent, is inapplicable to the condi-

tions which we know exist. The earth is no longer regarded as an immense sphere of liquid or semi-liquid material, surrounded by that solid crust of indeterminate thickness which constituted the interesting but unconvincing teachings of our schools and colleges some twenty years ago, but as a fairly solid globe. Furthermore, the discharged masses of any single volcano are hardly sufficient to bear out the existing theory, which can be proved simply enough. Draw a segment of a section of the earth, and plot upon it to scale a section of a volcanic lava reservoir. Severe as many eruptions concededly are, it will be found that the quantity of lava discharged from the plotted volcano will only in exceptional cases be more than two or three cubic miles. To be sure, masses as high as six cubic miles have been estimated, but such a discharge is unusual. An investigation of this character must show how small, indeed, is the amount of lava expelled for the amount of activity manifested.

If we conceive a volcano to be nothing more nor less than the geological safety valve of our schooldays, why is it that one eruption does not immediately reduce the internal pressure and render the volcano dormant? We find, on the other hand, that eruptions constantly recur before and after an outburst of maximum force.

If we may judge from a study of the relative intensity of the disturbances caused by eruptions, we are more or less justified in holding, as Major Dutton states, that a lava reservoir is very shallow, perhaps rarely more than three miles deep. When we consider the fact that seismic disturbances, as a general rule, increase to a certain point and then subside, we may assume that there is a gradual development of volcanic heat and a gradual diminution. At the point of maximum temperature the steam invariably contained in lava exerts its greatest pressure, and forces out the lava in an eruption of more or less violence.

Dismissing the old conception that the material discharged was maintained in a molten condition for ages after the earth cooled down; dismissing, too, the idea that the lava reservoirs are but the projections of a central molten mass, because such projections would have solidified millions of years ago; and dismissing further the doctrine that the cause of volcanic activity is steam generated at great depths, because steam would be unable to lift the thousands of tons of rock above it, Major Dutton holds that the heat must be generated in or surrounding molten lava.

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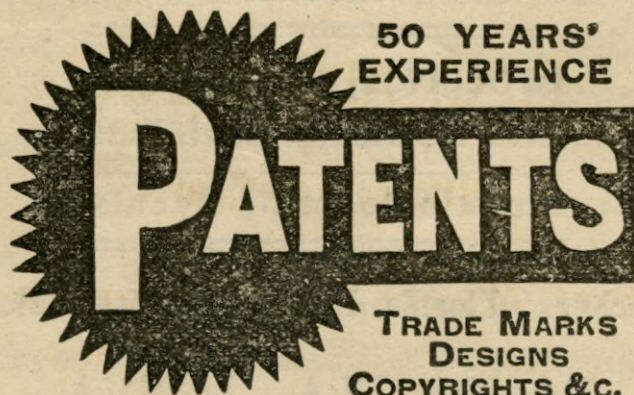
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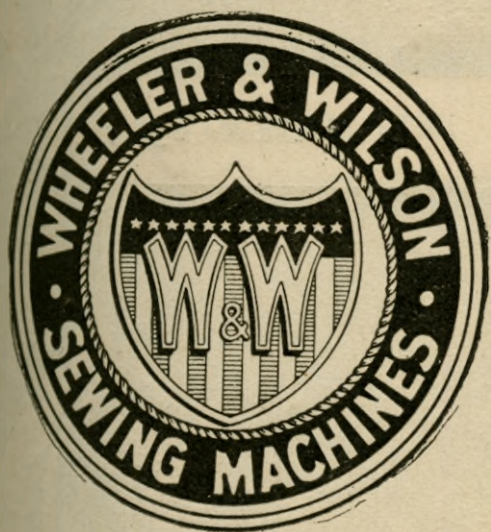
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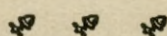
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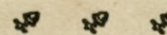
Many a time w'en a politician feels lak de officer is a-seekin' of him, it's des a twitch of de rheumatism, or a sign dat de co'nfiel' needs hoein'.

Dar's one thing ter say in favor of satan: W'en he go ter church he keep his eye wide open whilst de res' of dem is sleepin' thro de sermon.

De only way you kin git some folks ter travel de road ter heaven is ter tell 'em dat milk en honey's free, en dey won't hatter tip-toe ter scrape dust off de stars.

It's de early riser dat wins in de life race. Adam gone ter sleep once, en sleep too long; en you sees what trouble we been in ever since!

Befo' dis century over I wouldn't be 'tal surprised ef dey raised de dead—but I don't want ter be in ten miles er de place whar dey rais at.—*Atlanta Constitution.*

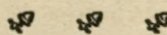


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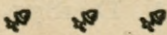
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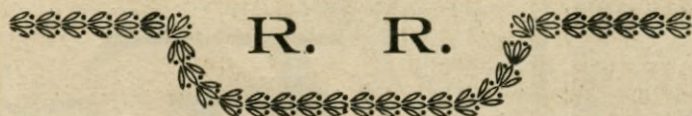


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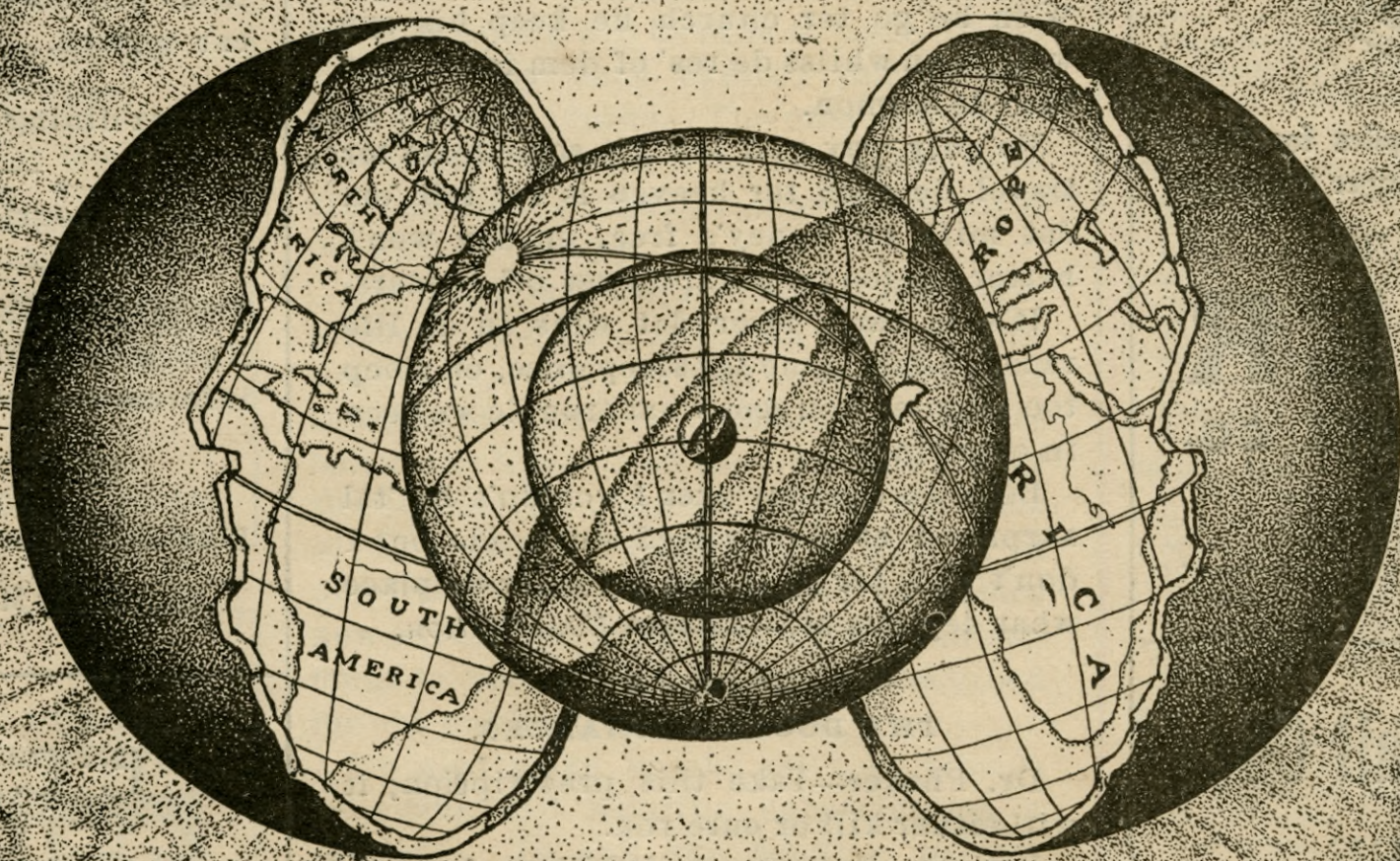
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XX.

ESTERO, FLA., SEPTEMBER 18, 1906.

NUMBER 15



THE CELLULAR COSMOGONY

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